Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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THE ADVOCATE is devoted to the promulgation the doctrines of the Second Advent of Christ, observe the other commandments of meek, together with the other commandments of in death, its original glory and condition as the stored to heritance and abode of the redeemed and future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

My Bible.

How dear to my heart, while a pilgrim and

wander 'mid storms through the enemy's land Inmoved by its terrors, undaunted by danger, Is God's blessed Bible that lies on the stand. When the tempter assails me in moments of weakness,

and seeks to destroy with a sweep of his hand, Tis then I can gather such sweet words of com-

In God's precious record that lies on the stand. When adversity comes like the chill blast of win-

30 cold and relentless its ceaseless demands, Tis then I remember my treasure in heaven, And turn to my Bible that lies on the stand.

When death, that great foe for humanity, stealing, With faith we at once search the Bible for prom-

Of certain release from the enemy's land.

Ah! yes, though our earthly hopes here that wecherish

Are fleeting and false, and unstable as sand, let we know that the promise of God canuot perish

In that preciousold Bible that lies on the stand.

There is one mighty Friend that will ever avail

1 yet have my Bible that lies on the stand.

Obedience Necessary to Salvation.

SERMON BY W. H. EBERT.

God.' Rom. 2: 6-11.

which we desire to direct a few tho'ts, wickedness and general which is from his own geat mercy and goodthe feel to be almost, if not quite, doing the present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to this kind of which is from his own geat mercy and goodthe present time, is traceable to the present time, is tracea Wrong, by thus taking it from its beautiful teaching. Jesus Christ taught that 'Whoso- ness, hoping that man might be led thereby,

connections as it stands in its proper place. ever therefore shall break one of these least But, knowing as we do, that this text is very commandments, and shall teach men so, he frequently thus snatched from its connec- shall be called the least in the kingdom of tions, and is made to serve a different pur- heaven,' Matt. 5: 19. The responsibility for pose than its author intended that it should immoral teaching is a fearful one, but many do; and desiring to present a few thoughts are taking it! But the teaching and the decin reference to the same, we feel that it may clarations as contained in the text, and the TERMS.—Two dollars per year. One dollar Holy Scriptures to thus use this part of Rom. cringing from obedience to all God's moral chapter 2.

Whilst it is true that this text does at once disprove all claims as they are held by those of talent and genius, who devote all their who teach the doctrine of an 'unconditional time to preaching; and a large share of their salvation of the whole human family to a fi the Signs of the Times, the duty of mankind to nal state of holiness and happiness, regardhe Signs of the Bible Sabbath (the seventh day of the less of their vices or their virtues' (as this God, the End of the Wicked, the Earth re- became the author of eternal salvtion to all them that obey him.' Heb. 5: 9.) this alone the Kingdom of God, Faith, Repentance, the falls far short of being all that is stated in Church, as it is almost, if not quite univer sally done by them, to prove that men must be baptised in order to be saved, because it teaches obedience to the truth;' and then confine its whole meaning to obedience to the gospel of Christ, they also fall very far short from teaching the whole truth as Paul here taught the Roman brethren.

> This, the second chapter of Romans, is a very dangerous chapter for those teachers to quote from, who teach 'the law of God abolished at the death of Christ.' For they should not forget the fact that Paul was an apostle of certainly be ready to tell us where the sinthe result, if God's law was abolished, there and verse 1. could be no sinners. No, not one!

Ject to which we desire to direct a few tho'ts, the present time, is traceable to this kind of which is from his own geat meroy and the present time, is traceable to this kind of which is from his own geat meroy and the present time, is traceable to this kind of which is from his own geat meroy and the present time, is traceable to this kind of which is from his own geat meroy.

law of ten commandments, as well as to the gospel of his Son. But to see and hear men efforts made to try to prove that 'the law of God was abolished at the cross of Christ,' and who are living in a continual violation reek, to Nature of Man, his Unconscious state same author declared elsewhere, 'that Jesus of God's holy law-breaking that law at least every Sabbath day, if in none other respect, but very often living in open violation of several of God's ten commandments; and, then, this chapter. And, then again, when it is because they teach and practice obedience to quoted by the ministers of the Disciple the gospel by baptising, and by being baptised, covering up their contentious, and rebellious disobedience, by flippantly quoting from David, 'The law of the Lord is perfect, converting the soul,' and that 'all God's commandments are his righteousness,' and that 'the whole duty of man is to fear God and keep his commandments,' it causes us to feel a deep sympathy of pity for them, that they are so much misled themselves, and are so much misleading others. We feel that they are the very ones to whom Paul referred in the chapter of our text, when he says, 'And thinkest thou this, O man, that judgeth them Jesus Christ, and that he spake 'by the word which do such things, and doest the same, of the Lord,' and that he wrote the Epistle to that thou shalt escape the judgment of God? them in the year A. D. 60, and that whatever and 'art confident that thou thyself art a was truth to the Roman brethren respecting guide of the blind, a light of them which are the law, is true yet respecting the law, which in darkness; an instructor of the foolish, a Unwelcome and dreaded among our home band is very fatal to their theory. For he speaks teacher of babes, which hast the form of of the law in the present time. And when knowledge, and of the truth in the law; thou they affirm that the law is dead, 'and there is therefore which teachest another teachest none now under the law,' because Paul said not thou thyself? thou that preachest a man to the brethren that 'they were no more un- should not steal, dost thou steal? thou that der the law but under grace,' they should sayest a man should not commit adultery, dost thou commit adultery? thou that abners are and what are they under. If all are un horest idols, dost thou commit sacrilege? thou der grace, which means favor with God, will that makest thy boast of the law, through Though friends may desert and foes may assail not all be saved? Why preach faith, repent. breaking of the law dishonorest thou God? And the forces of Satan I'm called to withstand, ance, baptism, if all are under grace? Where you, And therefore the sate of t are the sinners? What is it they have done? you.' And, 'therefore thou art inexcusable, What must they be taught to repent of? 'Sin O man, whosoever thou art, that judgest; for is the trasgression of the law, 1 John 3: 4. wherein thou judgest another thou condemn-And 'where no law is there is no transgres- est thyself; for thou that judgest another sion,' Rom. 4: 15. And it would follow as doest the same things.' Rom. 2: 3, 19-24, The law of God as laid down in the deca-

And when professed ministers of the gos- logue, contains the synopsis of all his moral his deeds; to them who by patient continuance in well-doing seek formula by patient continuance in well-doing seek formula by patient continuance in the synopsis of all his moral policy pel teach the world that God's law has been government. They are his laws of righteousmortality, eternal the glory and honor and im- abolished, they are doing all in their power ness. And to do all these commandments, mortality, eternal life; but unto them that are untribe love the truth, but obey the truth of the world; and the result of such the truth of the world; and the result of such the truth of the world; and the result of such the world; and the world; and the result of such the world; and th unrighteousness, and do not obey the truth, but obey alation and anguish upon every soul of man that the But glory, honor and also of the Genthal But glory, honor and glory gl the But glory, honor, and peace, to every man gentle Gentl that doeth good; to the Jew first, and also to the God, Rom. 2: 6-11.

Straints of God's moral law from among men, spirit of it. And notwithster is no respect of persons with In placing the above quotation at the head straints of God's modern. There is no spirit of it. And, notwithstanding that God this discount this discount the above quotation at the head leads to violence and crime. There is no spirit of it. And, notwithstanding that God this discount the above quotation at the head leads to violence and crime. There is no spirit of it. And, notwithstanding that God this discount the above quotation at the head leads to violence and crime. There is no spirit of it. And, notwithstanding that God this discount this discount the above quotation at the head leads to violence and crime. of this discourse, as a focal point of the sub-

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And, if man in this life, and in this mortal

a patient continuance in well doing. Man of God knows nothing but sin and death. eternal existence upon those who, in this saved who would truly repent of their sins, life, refuse obedience to his laws and his and come to God by him; that repentance. government. They must obey him in this means reformation; that a little sorrow for life, and they must continue in that obedi having sinned is not all that repentance re faith of Jesus.' Rev. 14: 12. And 'Blessed alive; and when he comes up cut of the waare they that do his commandments, that tery burial, he will remain a live sinner. may enter in through the gates into the city.' Rev. 22: 14. This kind of obedience is more than simply obeying the gospel in baptism. Keeping the faith of Jesus, by obedience to the requirements of the gospel, is a very es sential duty. But, this alone can not be that 'patient continuance in well doing,' of which the first day of the week, partake of the em been delivered them, being then made free from sin,' as Paul declares of baptism, Rom. 6: 18, they then 'arise to walk in newness of spond to their innocence of life when child the faith of Jesus.' But, for the minister to of that crime; and Peter told them. by pre- God's ten commandments. ward accordingly.

ance will not always continue. 'The day of but the law of God can accomplish this. It day Sabbath.

And again by ance will not always continue. The day of but the law of God can accomplish this.

And, again, let us hear Stephen preaching wrath and a revelation of the righteous judg- was this that slew Paul! The minister, in or Hear him making his defense before the law of God can accomplish this.

Hear him making his defense before the law of God can accomplish this. wrath and a revelation of the righteous judg- was this that slew Paul! The minister, in or ment of God' is very sure to come, wherein der to accomplish the work of a good soldier high priest, in the presence of his accomplish the work of a good soldier high priest, in the presence of his accomplish. ment of God' is very sure to come, wherein der to accomplish the work of a good soldier high priest, in the presence of his accusers 'every man will be rewarded according to of the cross, must go forth with the whole 'Ve stiff-necked and uncircumcised in 'every man will be rewarded according to of the cross, must go forth with the whole 'Ye stiff-necked and uncircumcised in heart his deeds.' Then there will be no respect of armor of God, having the law of God in one and ears, ye do always resist the Holm Characteristics. persons, but each and every one will receive hand, and the gospel of Christ in the other. as your fathers did so do ye. Which persons, out each and every one will receive hand, and the gospel of Christ in the world as your fathers did so do ye. Which of the a just recompense of reward, which will be He must have courage to say to the world prophets have not your fathers personal to the personal eternal life; or to die and eternally perish. what it is that constitutes sin. He must exhib prophets have not your fathers persecuted; God's holy law will be the try-rule for it to the world 'the law of the Lord, which is fore of the coming of the Just One. testing every man's work in that day. It perfect, converting the soul.' Not an abol fore of the coming of the Just One; of whom will be used as the square and the compass ished law, nor a mutilated law, but the whole who have received the law by

> will walk in the life which he had led before. character. To be baptised, go to church on a popular, but a false doctrine.

kill him. The sinner must be found, and he pose but to assist in evading the binding na- image?' The desecration of God's holy day,

are used, and everything will be cut to the law of God. He must teach the world that ers; who have received the law, by the dis. scribe; the judgment will be to the line and if they have been living in violation of that position of angels, and have not kept it. And law, they are under condemnation to death. when they heard these things they were cut That 'the wages of sin is death,' and that to to the heart, and they gnashed on him with continue in sin is sure death; and, that to their teeth. Acts 7: 51-54. Here Stephen day of judgment, he must seek for that glory, continue on sinning is only 'heaping up wrath told them they were murderers, because they and honor, and that state of eternal life, 'by against the day of wrath;' and that this law had 'the law,' but they 'had not kept it;' be. cause they had killed Jesus Christ, the Just has not eternal life inherent within him. But then, the plan of salvation through boart instead of transmitting of the 'God only hath immortality dwelling in him.' the gospel must also be presented, That Je-And if man ever gets into that state it must sus Christ died upon the cross; that every those did on the day of Pentecost, they be. be 'the gift of God.' For God will not bestow one who had sinned could be pardoned and came the more enraged at him, and they alone in thus dying in defense of the truth All the apostles excepting John did the same, and he was subjected to all the tor. ence to him, patiently, as long as they live. quires: that a true repentance means such tures of death. Many men at that time, were Man is now here upon probation, and his reformation of life and character, as will be like many men at the present time, they 'patient continuance in well doing' must be in accordance with all God's commandments. could not and can not bear to be told the his only hope by which to attain to an im- For, the sinner who has not so far repented, truth, if such truth condemns them. But mortality or eternal life. And this is just is yet a live sunner. And although he may the duty of the minister requires that he what John meant when he said, 'Here is the in this state 'confess the Lord Jesus with his should have the courage to preach the whole patience of the saints; here are they that mouth,' he is, nevertheless. 'alive to sin.' And truth, for if we do not this, and neglect to keep the commandments of God, and the if he is baptised in this state, he is buried point out the law, as well as the gospel to a they die in their sins, 'their blood will be re. they may have right to the tree of life, and The law of God cannot be made to such, the quired at our hands.' See Ezek. 3: 17, 18. standard of his true Christian character. He Preaching for popularity, and the money there is in it, is a hazarding business. We The church, and its ministry, who deny the had better die at the stake of martyrdom, binding force and obligation of God's law, whether it be morally, or literally, for preachcan have no Bible standard for Christian ing the truth, than to float on the breezes of

The world of to-day is more bowed down Paul speaks. The act of baptism is not a blems, and occasionally pay the preacher a to idolatry and sacrilege than very many of continued one. But when men 'obey from few dollars, may be standard for member- even professed Christians are aware! And it is the heart that form of doctrine which has ship, in a 'no law church,' but, it is not the to this fact and condition of a professed Chris-Bible standard for Christian character. This tian world, to which Paul alludes in the text, is not 'the patience of the saints, as seen in when he says, 'Thou that teachest another, doing the commandments of God. Neither teachest thou not thyself? Thou that preachlife; and that 'newness of life' must corre- is it that 'faithful continuance of well doing,' est a man should not steal, dost thou steal! spoken of in the text under consideration. Thou that sayest a man should not commit ren. That is what the Savior meant when The apostles preached both the law and adultery, dost thou commit adultery? Thou he said that older people must become 'con the gospel as it should be done. Hear Peter that abhorest idols, dost thou commit sacriverted, and become as little children, or they on the day of Pentecost! He boldly and lege? Thou that makest thy boast of the cannot inherit the kingdom of heaven.' In plainly declared to those Jews, that they law, through breaking the law dishonorest fants do not transgress God's commandments were murderers. That they had killed Christ thou God? Here we have those who are because they cannot know them. The disci | the Just One; that they had violated God's | making their boast of the law, which they ple of Christ must not transgress them, and command, 'thou shalt not kill.' And they, do by breaking it. And these three specifithus walk in his 'newness of life,' as little instead of becoming angry at him, as some cations from the code of ten commandments, children. Faith, repentance, and baptism, do, on being told of their sins, 'they were viz,-to steal, commit adultery and idolatry,' are the great fundamental requirements of pierced to the heart,' and they then desired are sufficient to prove beyond controversy, the gospel, which are required in our 'keeping to know how they could escape the penalty that when Paul here says law, that he means

go out into the world preaching faith, repent senting the gospel of Christ with its condi- Then the 4th commandment of the ten, comance, and baptism, for the remission of sins, tions to them. But, if it was true, as claimed mands the obsevance of the 7th day of the and at the same time preach that 'God's law by our 'no law, or abolished law' friends, that week as 'the Sabbath-day of the Lord, thy was abolished at the cross of Christ,' is just 'Christ was the end of the Father's law for God.' And when men teach and make their about as consistent as it would be to shoot righteousness; that 'he abolished the ten boast that God's law has been done away, blank cartridges at the enemy on the battle- commandments upon the cross;' and 'that and not only trample under foot the sacredfield! and the soldier that would do this, all men are no more under that law, but are ness of his holy Sabbath day, but, in its stead, should be court-martialed for it, and pun under grace,' why did not those Jews just observe the first day of the week as a holy ished. The minister of the gospel who does tell Peter so on that important occasion? day, and that too, without one divine comthis kind of preaching, will receive his re- But they did not! They did not do so from mand for it; but which is entirely a heathen the fact that such claims are untrue; and, worship; and has no higher authority in the Such preaching is like the 'old man trying such were unknown at that time to both church than the Pope of Rome, the papal to drive the rude boy down from his apple- apostles and the Jews. The apostles never head, which is the 'beast' of Daniel and of tree with tufts of grass only!' Such preach- preached such 'stuff,' and, men of to day had Revelations, and is Paul's Man of Sin; are ing never finds the sinner; and if it does it better quit preaching it, for it is but quite a they not committing sacrilege against God? never hurts him, and much less does it ever modern invention, made for no other pur- Are they not worshipping the 'beast and his

and observing a human made h part of divine worship, is a viola the 2nd and the 4th commandm be nothing less than idolatry against God. Feeling it to be great sins of the age in which many of the ministers of differ nations are preaching against th and his Sabbath day especially world to be more reckless in the in crime, and especially in the the Sabbath day, we regard it to hereby admonish. exhort, pray all such, who may chan discourse, to carefully examin and to 'take their feet off God' they are admonished by Isaia and to observe all God's con well as the faith of Jesus, pat tinually through life, that th ceive the crown of life that ised to all the righteous w faithful; and that they may ishment that awaits the con disobedient, which is an eve tion from the presence of the the glory of his power.' Frankton, Indiana.

The First Resurrection Revelation

DANIEL W. I

In reply to Bro Sheffie ADVOCATE of August 9, I thoughts. He says, 'In a by Bro. De Vos I make so specting the thousand y saints with Christ, claimin with Christ is already in t Sheffield that is what I Editor of the ADVOCATE a space I will give some I so believe. This state the thrones, and the first 20, is found in symbolic not be construed or inte contradict other portion signifies the first resu and the thrones? A ri these terms is absolutel understanding of Rev. years reign.

> Fi it let us see what resur. ction. The wo fies a revival from the urrection then must si from the dead. The what this revival is hath he quickened v passes and sins.' Also we were dead in sins gether with Christ.' you, being dead in cumcision of your flo together with him, trespasses.' This fi tutes those who ex holy, and gives them ond death. See 1 P chosen generation. nation, a peculiar show forth the p called you out of d ous light.' See also cometh shall not be

This sentence, tion,' can have n a literal resurrect signify or refer to that class who hav church of God, a that class who p t, and its 7th

nen preaching. se before the f his accusers. cised in heart e Holy Ghost: Which of the s persecuted? ch showed beone; of whom s and murder. w, by the dis. kept it. And hey were cut on him with Iere Stephen because they kept it;' benrist, the Just them to the heir sins,' as ost, they bem, and they hen was not of the truth. ohn did the all the torat time, were t time, they be told the them. But ires that he ch the whole d neglect to gospel to a rethren, and d will be rek. 3: 17, 18. the money siness. We

lowed down ery many of re! And it is essed Chrisin the text, est another, hat preachthou steal? not commit ery? Thou mmit sacripoast of the dishonorest se who are which they ree specifinandments, d idolatry, ontroversy, at he means

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he ten, comday of the Lord, thy make their done away, he sacredin its stead, k as a holy ivine coma heathen ority in the the papal niel and of of Sin; are ainst God? ast and his holy day,

d observing a human made holiday as a thousand years. Rev.20: 4, 'And I saw thrones ply signifies that in the very act of suffering and they sat upon they sat upon they were conand observing worship, is a violation of both and they sat upon them, and judgment was death for the witness of Jesus, they were congiven unto them. tion from the presence of the Lord and from the glery of his power.' Frankton, Indiana.

The First Resurrection and the Reign, Revelation 20.

DANIEL W. LAMB.

contradict other portions of scripture. What signifies the first resurrection? The reign? and the thrones? A right understanding of these terms is absolutely essential to a right understanding of Rev. 20 and the thousand years reign.

First let us see what is meant by the first resur. ection. The word resurrection signilies a livival from the dead. The first resurrection then must signify the first revival from the dead. The apostle Paul tells us not personally present with his people, but what this revival is in Eph. 2: 1. 'And you Passes and sins.' Also verse 5, 'Even when commanded you, and lo! I am with you algether with Christ.' Also Col. 2: 13, 'And John 16: 7, 'Nevertheless, I tell you the cumcision of your flesh, hath he quickened for if I go not away the comforter will not together with him, having forgiven you all come unto you; but if I depart I will send trespasses.' This first resurrection consti- him unto you.' tutes those who experience it; blessed and It is in this sense that the saints reign with holy, and gives them exemption from the sec- Christ during those thousand years, while ond death. See I Peter 2: 9, 'But ye are a under the dominion of those powers symbolchosen generation, a royal priesthood, a holy ized by the beast and his image. In Rom. 8: hation, a peculiar people, that ye should 36, 37, we read, 'As it is written, for thy sake show that the day long; we are account to show forth the praises of him who hath we are killed all the day long: we are account called we are killed all the day long: we are account called you out of darkness into his marvel ed as sheep for the slaughter. Nay, in all ed as sheep for the slaughter. Nay, in all ed as sheep for the slaughter. Nay, in all ed as sheep for the slaughter. Nay, in all ed as sheep for the slaughter. Nay, in all ed as sheep for the slaughter. Ous light.' See also Rev. 2: 11, 'He that over these things we are more than conquerors there is a single that loved us.' See also Rev. 12:

that class who have ever constituted the true class who have ever constituted the true class that at that very time they ance? The answer is, that neighbors that at that very time they church of God, and especially to those of that class who have ever constituted the true ness of Jesus that at that very time they always friends; that the inhabitant that class who that class who put on Christ during those were living and reigning with Christ, it sim always friends; that the inhabitants of the

part of divine and the 4th commandments. It can given unto them, and judgment was death for the witness of Jesus, they were conthe the sping less than idolatry or sacrilege sons, Syriac and I saw the souls (perquering, prevailing, and overcoming the the 2nd and the 2n nothing look. Feeling it to be one of the for the witness of Jesus, and for the word of (Christ).' (Collier.) against God.

God, and which had not [would not, see ch.]

God, and which had not [would not, see ch.]

And now let us find the chronological by 'the great sins of the ministers of different denominary of the ministers of different denominary of the preaching against the law of God image, neither had not [would not, see ch.]

And now let us find the chronological image, neither had not place of those powers symbolized by the place of many of the many of the law of God image, neither had received his mark [bap beast and his image.' The beast to which, or beast and his image.' The beast to which, or image was made.

and reigned with Christ a [those Syriac] ious authority. The binding of the Dragon thousand years. As the first resurrection is (or paganism) took place about 793, to 798, symbolic, and does not signify a literal res | when Charlemagne subdued the last pagan urrection, so also the reign here spoken of is power, and compelled them to be baptised and symbolic. To reign signifies royal or kingly embrace Christianity, as held by the papacy. authority, power, to predominate, to over Paganism was restrained-bound-for one come. (See Webster.) In 1 Peter 2: 9, we thousand years till the French Revolution. In reply to Bro Sheffield's article in the read, 'Ye are a chosen generation, a royal In 1793 France declared officially, There ADVOCATE of August 9, I wish to offer a few [kingly] priesthood, an holy nation; and in is no God, thus personating Satan loosed out of thoughts. He says, 'In answer to questions Rev. 1: 5, 6, 'Unto him that loved us and his prison. See Rev. 20: 7, and here ends the by Bro. De Vos I make some statements re. washed us from our sins in his own blood, time of the persecuting power of the beast specting the thousand years reign of the and hath made us kings and priests unto God and his image. saints with Christ, claiming that time of reign and his Father.' On this point please read And now almost a century has passed since with Christ is already in the past.' Yes, Bro. | the following extract from Wm. F. Collier's | that event, and the events predicted in Rev. Sheffield that is what I believe, and it the tract. 'Do not these quotations clearly teach 19: 20, concerning the Beast and false Proph-Editor of the Advocate will kindly give me that there is a sense in which those whose et were fulfilled, also verse 10 ch. 20. It was a space I will give some of the reasons why sins have been washed away in the blood of then the last predicted judgment, just pre-I so believe. This statement of the reign, Jesus are kings and priests, even now in the ceding the appearance of the great white the thrones, and the first resurrection in Rev. present dispensation? If then the true church throne, was inflicted upon those powers. 20, is found in symbolic prophecy, and must are a loyal or kingly people, and if to reign And now the appearance of the great white not be construed or interpreted in a way to signifies to overcome, to prevail, does not the throne is almost due, which brings the deof the Lamb' and 'by the word of their testimony,' even though they suffer death on account of this testimony? Here is a sense in which Christ reigns during this dispensation, as shown by Psalms 110: 2, 'Rule thou in the midst of thine enemies; also 1 Cor. 15: 25, 'For he must reign till he hath put all ene mies under his feet.' In this reign Christ is by his Spirit. See Matt. 28: 20. 'Teaching them to observe all things whatsoever I have ways even unto the end of the world.' Also truth, it is expedient for you that I go away;

cometh shall not be hurt of the second death.' through him that loved us.' See also Rev. 12: This sentence, 'This is the first resurrec. In Tamb and by the word of their testition, can have no reference whatever to of the Lamb, and by the word of their testial literal was loved not their lives unto signify or refer to the spiritual condition of that class who

nations are properties and his Sabbath day especially, causing the tism] upon their foreheads or in their hands; in the likeness of which, an image was made, and they lived and his Sabbate and his Sabbate and his Sabbate and their indulgence and they lived and reigned with Christ a was the leopard beast, which represented those Syrical the sabbate and their foreheads or in their hands; in the likeness of which, an image was made, and especially in the violation of those Syrical the sabbate and reigned with Christ a was the leopard beast, which represented from world to be independent of the violation of [those Syriac] thousand years.' Who sat upon Rome after its religion was changed from the Sabbath day, we regard it to be our duty these thrones during the thousand years. Who sat upon Rome after its religion was changed the Sabbath day, we regard it to be our duty these thrones during the thousand years, paganism to Christianity, which change took while the Draw look of this beast the Sabbath and the Sabbath an to hereby and the bragon was bound? Certainly not place in a. p. 324. The head of this that class who were being 'beheaded for the which was wounded to death, was the sixth pray all successfully examine this subject. witness of Jesus and for the word of God.' or imperial head of Western Rome, which fell discourse. to discourse their feet off God's holy day,' as These thrones undoubtedly symbolize regal A. D. 476, before the arms of Odoacer. The they are admonished by Isaiah the prophet, authority, and those that sat on them to formation of the image is not due till the rethey are action of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on them to formation of the image is not due that sat on the image is not due that well as the faith of Jesus, patiently and con. make laws and to execute them and are sym-reigns of Peppin and Charlemagne, from A. well as the well as the well as the bolized by the phrase, 'The Beast and his D. 755 to A. D. 800, when Charlemagne was image. tinually the crown of life that God has prom image, or the civil power and the papacy. crowned by the pope emperor of the Romans, ceive the deadly wound was healed. In faithful; and that they may escape the pun- headed or executed those saints, whom the 755, Peppin conferred civil authority upon ishment that awaits the contentious and the papacy condemned during those thousand the pope and thus the papacy became an image or likeness of the beast, or civil pow-And now we notice another class who lived er, in that it possessed both civil and relig-

church reign in this symbolic sense when struction of all those wicked earthly powers. they overcome their enemies 'by the blood and the literal resurrection of all the dead of Adam's race at the coming of the Lord Jesus Christ, who shall judge the living and the dead at his appearing and kingdom.' These are some of the reasons which compel me to believe that the thousand years of Rev. 20 are past. I might give more, but it might make this article too long. Watch, for the day of the Lord is at hand.

Yours looking for that blessed hope. Denver, Mo.

Jacob's Well.

This is one of the spots in Palestine whereof all tradition concurs as to its identity. This makes it venerable. And now we are looking down into the well at which Joseph so often watered the flock of his father Jacob. The top has been partly arched over, covering a little space around what we would call the 'curb' of the well. The dragoman gave me his strong arm, and let me over this upper and outer rim, and down a few feet to a point where I got a nearer view of the depth below. Explorers who have measured it have found it over a hundred feet deep, but a part of this has been filled up by the stones cast into it.

But how came Jacob to dig such a well? is a question often asked. He was close to the a literal resurrection of the dead, and must mony, and they loved not their lives unto the solid rock to find what a will mony, and they have no reference whatever to mony, and they loved not their lives unto the solid rock to find what a will mony, and they have no reference when it is said of the the solid rock to find what a will be solid ro Vale of Shechem, which is full of streams.

Hebrew race may have been to them a stranger and an alien. The people of Shechem might be friendly to-day and enemies to-morrow; and they might have water flowing through their city, they might at any moment shut it off from him. With all the flocks and herds, he could not be dependent on such an uncertain supply. And so he dug his well, 'and drank thereof himself, and his children, and his cattle.' The woman of Samaria, who came here to draw water, had probably been out on the plain tending the flocks, and at the sixth hour-noon-had no other spring

to go to but Jacob's well. But the chief interest of this spot is, that one greater than Jacob or Joseph has been here. On this very ground, sitting where we now sit, our Savior sat and talked with that woman of Samaria, revealing to her astonished eyes that in the worship of God the place matters little; that 'neither in this mountain,' looking up to Gerizim, which rose above him, 'nor yet at Jerusalem,' shall men worship the Father;' for that 'God is a spirit, and they that worship him must worship in spirit and truth.'-H. M. FIELD, D. D.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

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Marion, Iowa, Tuesday, Sspt. 6, 1887.

JACOB BRINKERHOFF, Editor.

Practical Religion.

THE practice of the religion of Jesus is that which truly gives life to its profession, and it is truly a noble practice to imitate the virtuous life of the Son of God who lived for our benefit and died for our salvation. We nat urally look for this practical attestation of the faith of the disciples of Jesus. Our profession must be manifested by our course of times for our learning, and also to eneourage life; an apostle has written that we must a love for the Bible itself, whereby we may show our faith by our works, and that a pro- love all the sacred teachings, and also him fession of faith without such attestation is who has given it to us; and by understandonly a dead faith. There is a line of demark- ing the prophecies that are past we have conation in the social and moral world be- fidence for the fulfillment of the future, and tween the professor and the non-professor, may trust the promises for our individual which cannot be specifically laid down fur- blessings and benefit. And thus when prophthe line, but is willing that those who live the kingdom of God draweth nigh. ligion.

the chief corner stone. By the communion | them.

and aspirations.

we whould not, and so realize our deviation and oppressive government. from the line of godliness marked out, and of God.

Mohammedanism in Prophecy.

THE object of the study of prophecy is frequently set forth as a profitable thing for the Bible reader and student, both to understand what inspiration has given us at different

towns and the shepherds of the plains had lit- to the mind and character, and there will be the last of the prophets, who lived in the towns and the shepherds of the plants and even might be a corresponding desire to avoid its opposite. opening of the Christian dispensation, when in open feud. In Christ's time, 'the Jews had And this will be one of the chief distinctions the Christians were under the power of that no dealings with the Samaritans,' and seven- of the Christian character. But unbelievers nation, scattered through its provinces, first teen hundred years before, a progenitor of the tell us that the nobility of manhood and persecuted by heathers and idol worshipers womanhood incites to mental culture and re- and afterward by Apostate Christendom; fa. finement, reaching out after that which is naticism and bigotry became tyrranical to great and good, and such is not always a exterminate all opposition, no matter how Christian distinction. That may be true, much more in the right than itself. With all and it shows a worthy location for the im- the prominence given to Roman Catholicism planting of the profession of the Christian in prophecy, which ruled and persecuted in religion and the maintainance of its hopes Western Europe, who could suppose that an. and faith. But the Christian mind will give other gigantic empire, which united the eccle. God and heavenly things their proper place, siastic with civil power in Eastern Europe so making manifest its exalted character and Asia and Africa, should be left out of prophecy? It put to death multitudes of the But the natural proclivities of the natural followers of Christ. It took possession of a mind and its disposition to carry men into large part of the old Roman Empire, and its natural channel of self interest and law- during the long course of its predominance lessness are not easily led into subjection to would not allow the Christian religion to be the Holy Spirit, and made to bear its fruit. preached or practiced. And not until Mo-And even when we have run well for a sea- hammedanism had gone into decadence of son and obtained victories, and have mani- power did it tolerate the adherents of Jesus fested the spirit of Christ, the natural bent of Nazareth in its dominions. In this article of inclination will sometimes throw us off we desire to call attention to some of the our guard, and as Paul says, we do the things prophecies pointing out this false religion

> The prophet Daniel stood in the Old Tesinstead of 'gentleness and peace' we leave tament times when the nation of Israel had wounds and sorrow. The Christian wants to gone into gentile captivity, under the mightbe constantly on guard, watching the temp- liest nation that had up to that time ruled tations of the way, lest amid trial and per- the world; or that part of it known to histoplexity we are brought into bondage and ry. The nation of the Lord was not thencelose our peace with God and depart from his forth to ever be an independent ruler, and service. In the virtues of practical religion the Lord gave the prophet a view of the govwe are daily walking with God, and in some ernments that would in turn hold dominion way manifesting our calling to the service of over that once favored land, and up to the our Master. We are thus reflecting the di- close of the Jewish dispensation and the comvine light of heaven, from our Savior, and ing of Messiah, pointing out that the Roman glorifying God, which is the true object of Empire would then hold the dominion; its our calling, besides obtaining for ourselves continuity and the further course of time an admittance into the coming kingdom shown by the symbols pointing out its divided state, as the most prominent of the world's actors, while the nation under consideration was pointed out among them likewise. The prophet of the Christian dispensation, in the revelations given to him near its outset, shows the great persecutor of true Christianity as the chief figure, only going back with the emblems to show us the connection with the world's great empires, and more largely delineates both of the false religions which thrived from that time on and oppressed the true church of God.

In the first view of world empire shown to Daniel in the metallic image of chapter 2, Mohammedanism may only be said to be repther than is done by the apostle, when he said, ecy points out that the kingdom of God, to resented as one of the toes of the image, be-'Be not conformed to the world; and, Come be established by our Lord Jesus Christ, is to ing one of the divisions of the Roman Emout from among them and be ye separate, succeed the others which the same prophecy pire. In the divisions of the great Roman and I will receive you, saith the Lord. When points out, by understanding how the proph- Empire, the Saracens, who were followers of the Christian professor keeps this in view he ecy has pointed out the future, we can have Mahomet, occupied a very large part of is not likely to be found on the wrong side of greater confidence in the sacred word that the Roman territory; arising in the 7th century, in a century's time took possession of only for the world, its pleasures and emolu The fulfillment of prophecy is one of the best portion of the East, as well as of ments, should have them, for such is all that best evidences of the inspiration of the Scrip- Northern Africa, and when Mohammedanthey will get; their possessions are wholly tures. By the mouth of his prophets Jeho- ism reached its zenith its territory occupied of time; but the Christian professor finds vah has proclaimed that certain events should as much of the earth as the Roman Empire pleasure in the exercise of faith and in the transpire, the prophecy given sometimes had itself done. When the old Roman Empursuits of the virtues of the Christian re hundreds of years before history verifies the pire was subverted by the Barbarians in the prediction, and always fulfilled so that the 4th and 5th centuries, the Eastern Empire Practical religion presupposes something Bible student can see how clearly the two remained under its own Roman kings, it beto practice. A profession of religion must harmonize. For only Divine Providence could came known as the Greek Empire, and was consist of Bible doctrine to some extent; it point out the future, and these prophecies really one of the divisions of the Roman Emmust have a foundation upon which to rest having done so, it is evidence that our Scrip- pire. Its territories were gradually encroach'd and to build, Jesus and his salvation being tures are genuine, and what we claim for upon by the Saracens, who were Mohammedans, until in the middle of the 15th cenof the Holy Spirit we have harmony with Different empires and kingdoms have been tury Constantinople fell into their hands and God, from which flows the desire to be godly, thus pointed out, and the Roman Empire Eastern Rome or the Greek Empire, was no to be like the Divine Pattern, to make our more particularly than others, for it was the more. The Roman Empire then existed on characters as much as possible like what nation which afflicted and persecuted the ly as the revived head of the beast, Rev. 13: they will be in the kingdom to come. Our people of God to the greatest extent; and 3, which was revived by the Emperor of aspirations will be for that which is elevating thus was more particularly pointed out by France being crowned king of Rome, at Rome

in 800 A. D. The sway is known to all studen as to the geographer of

In Daniel's 2nd visio after the symbols poi dom and its divided sta to arise as a little horn speaking great things,e times and laws; the sa which papacy could power being only ear think to make the cha years, as shown in Da other vision of empir view of something not chapter. This time t ble beast is not shown pire under any symb corresponds to the le 7, both of which repr pire under Alexander threw its predecessor itself divided into i parts were afterward though it never entire pied all the territo. either Egypt or Syri four governments ar verted, except as the es or becomes great which had formerly this power is called name as we read in them the same dom: differently, and the cations, we cannot c This little horn

out of one of the Empire, which Ron the Roman nation, time, before Cyrus out of territory that of Greece, or of an ors, and so we cann of Daniel 8 was F tions apply to Moh Arabia, in the citie Mahomet was borr wrote his Koran. Syria, one of the and although Moh until after Rome divisions of Grecia conquered by th wandering tribes lead of Mahomet ers, became cond Syria, massacred and Jews alike, the authority of I true prophet of G (Continu

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As inquiries through your col to Sabbath-obse following of suffi

As to the Seve to be a very gen estant and Catl lowing proposit seventh-day was sanctified, set ap

That this res tion requiring o commandment ?

That the Sab en by the mout there on stone! 12, 13 and 5: 2

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after the symbols and its divided state, the Papacy is seen in Scripture records, from Sinai to the cru- or Protestants, is tersely commented upon in Cifixion. Prove that it dom and its divided to the cruting arise as a little horn power, with a mouth cifixion, prove that it was a prominent and a work entitled 'The shortest way to End Dissacred institution. to arise as a fittle depending great things, even thinking to change speaking great things, even thinking to change sacred institution to that time, certainly. Neh. a work entitled 'The shortest way to Enu Dispeaking great things, even thinking to change sacred institution to that time, certainly. Neh. putes about Religion'—an approved work in speaking great thing, which papacy could only think to do, its
which papacy could only and it could only
heing only earthly and it could only

At the present time, however, there are op
But Sunday is not the Sabbath-day. SunBut Sunday is not the Sabbath-day. Sunwhich papacy could papacy and it could only posing theories as to which is sacred since the day is the first day of the week; the Sabbath-day of the week. Althink to make the change. Later, after two think to make the change. Later, after two resurrection, the seventh or the first day of the week, the week. Alternation was the week. Alternation to the week the week. Alternation was the week. Alternation was the week. other vision of the catholic of the catholic Church myjew of something not shown in the previous briefly presented in their own words. ble beast is not shown, nor the Roman Em-ble beast is not shown, nor the Roman Em-ian Doctrine,' is the following: corresponds to the leopard beast of chapter 7, both of which represent the Grecian empire under Alexander the Great, which overthough it never entirely subdued and occu. most other feasts commanded by the same blessed the Sabbath-day, and hallowed it.' either Egypt or Syria. In chapter 8, these From the Doctrinal Catechism:

out of one of the divisions of the Grecian the Roman nation, arose before Alexander's keepers give considerable light: time, before Cyrus conquered Babylon, and of Greece, or of any of Alexander's success- day-observance.' ors, and so we cannot say that the little horn of Daniel 8 was Rome. But the specifica- fathers before the fourth century is it (Sunwrote his Koran. Arabia was a dominion of Jesus, or his apostles.' Syria, one of the four divisions of Grecia; and although Mohammedanism did not arise until after Rome had conquered the four divisions of Grecia, the Arabians were never conquered by them, being constituted of wandering tribes generally, who, under the lead of Mahomet and his immediate followers, became conquerors, took possession of Syria, massacred and persecuted Christians and Jews alike, forcing all to acknowledge the authority of Mahomet, and that he was a true prophet of God.

(Continued in next number.)

The Sabbath Question.

As inquiries have recently been made through your columns for information relative ance of Sunday) in New Testament.' to Sabbath-observance, you may deem the following of sufficient interest to publish:

As to the Seventh-day Sabbath, there seems dinance. to be a very general agreement in both Prot- Dr. Scott says: 'The change . . . appears Dr. Scott says: 'The change . . . appears Dr. Scott says: 'The change . . . appears lowing propositions, viz: That the first duced.' Seventh-day was God's rest day, and by him Chambers Encyclopedia: 'It was not till 'It w That this rest day was an existing institu- on Sunday was recommended rather than en-

there on stored of God at Sinai, also written stituted by any apostored there on stored on store there on stone by the finger of God. Deut. 4: of the week.' 12, 13 and 5: 22.

in 800 A. D. The sway of Mohammedanism That the ceremonial or yearly Sabbaths gradual concurrence of the early Christian were commanded through a Sabbaths gradual concurrence of the early Christian with a book. Lev. 23: 28, 29; Deut. 31: 24: Sabbath rightly rest.'

power to command feasts and holy days? 'A.—By the very act of changing the Sabbath and cannot be applied to the rest. He says: threw its predecessor, Medo Persia, and was itself divided into four parts. These four therefore they fondly contradict themselves earth, the sea, and all that in them is, and by keeping South the Lord was earth, the sea, and all that in them is, and parts were afterward conquered by Rome, al- by keeping Sunday strictly and breaking rested the seventh day; wherefore the Lord

Empire, which Rome did not do, for Rome, following quotations from Protestant Sunday-

Christian at Work: 'We must go later than ont of territory that never came under rule apostolic times for the establishment of Sun-

Chambers' Encyclopedia: 'By none of the tions apply to Mohammedanism. It arose in day) identified with the Sabbath, nor is the ligion from the last generation, and that gen-Arabia, in the cities of Mecca and Medina- duty of observing it grounded either on the eration received it from the generation befourth commandment or on the precepts of

Lyman Abbott, editor Christian Union. 'The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without any foundation in the New Testament.'

The Watchman (Baptist): The Scriptures nowhere call the first day of the week the Sabbath. There is no Scriptural obliga-

The P. E. Church, in Catechism, of the change, says: . . . 'Done by authority of the church.'

mand . . . for keeping holy first day of the ciple of following the Bible and the Bible onweek.'

Albert Barnes; 'No precept for it (observ-

of Sunday . . . was always only a human or- er observe the ancient Sabbath, but Sunday in

estant and Catholic Churches, as to the fol-

Sanctified, set apart for a holy use. Gen. 2:1-3. 538 that abstinence from agricultural labor.

That the

That the Sabbath commandment was spokby the months of on foot by them on the first day seventh day is the rest day of the Lord, thy Christian at Work. 'And on this basis (the ning. Journal.

the week.

The view of the Catholic Church may be that men should keep holy one day in seven;

The view of the Catholic Church may be that men should keep holy one day in seven; In a Catholic work, 'Abridgment of Christ- Thou shalt keep holy the seventh day;' and 'Q.—How prove you that the church hath rather than any other—a reason which be-

'You are a Protestant and you profess to go four governments are not spoken of as sub- 'Q.—Have you any other way of proving you go against the plain letter of the Bible yerted, except as the little horn of v. 9 wax. that the church has power to institute festi- and put another day in the place of the day which had formerly been theirs. Because 'A.—Had she not such power she could seventh day is one of the ten commandments; this power is called a little horn, the same not have done that in which all modern relig- you believe that the other nine are still bindname as we read in ch. 7, some people call ionists agree with her; she could not have ing; who gave you authority to tamper with the them the same dominion. But as they arise substituted the observance of Sunday, the first fourth? If you are consistent with your own differently, and they have different specifi- day of the week, for the observance of Sat- principles, if you really follow the Bible, and cations, we cannot call them the same power. urday, the seventh day of the week, a change the Bible only, you ought to be able to pro-This little horn power of Daniel 8, arose for which there is no Scriptural authority.' duce some portion of the New Testament in As to the proximate time of this change, the which this 4th. command is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. . .

'The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian refore, and so on, backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

But, had it happened otherwise-had some one of the 'Reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been M. E. Theological Compendium: No com- obliged, in obedience to their professed prinly, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. In outward act we do the same Neander, church historian: 'The festival as yourselves in this matter; we, too, no longits stead; but then there is this important difference between us, that we do not pretend as you do to derive our authority for so doing teacher, and that teacher is the church.'

And to sum up the situation and behold the clashing of sects, we are led to ask, 'What is Truth?' If the Catholics are right in Sunday-observance, the Bible is obsolete as regards any day. If the Bible is right all who observe Ommandment was spoken at Sinai. Ex. 16: 4, Dr. Heylyn: 'Take . . . the fathers or the hibited. 'Six days shalt then let are and we shall find no Lord's day in-Dr. Heylyn. Lund no Lord's day in- hibited. 'Six days shalt thou labor, but the moderns and we shall find no Lord's day in- hibited. 'Six days shalt thou labor, but the

It is safe to obey God.—Providence Eve-

Precious Promise.

MARY ADELAIDE ADAMS.

Precious promise! Oh how precious precious To the weary pilgrim here! Words of comfort, to encourage, Fill the troubled heart with cheer. Howe'er wild the storm is raging, And our bark is frail and weak, Words to us of priceless value, For our Savior did them speak. Come unto me, and I will give you rest, O may we,e'er trust him and be fully blest.

Though our burdens seemso heavy That we sink beneath its weight, Ther's a gleam comes through the darkness, Trust him patiently and wait, For behold the morning cometh, Though our sky be overcast With thick clouds as dark as midnight, Soon they will each one be past. Precious promise to those in distress, Come unto me, and I will give you rest.

Jesus, he bere greater burdens, By the Father was sustained, And through all he kept his purpose, None he censured, none he blamed. He has plainly told us, 'Follow,' Can we not where he may lead? For at God's right hand he standeth, For us now doth intercede.

Though we're in trouble, in pain and distress, There shines forth the promise, I will give you

Full of comfort, full of beauty, To the Christian's weary heart, Comes the word of reassuring, That we feel it is a part Of God's wisdom that our chastening Is to purify from sin, That his blessed Holy Spirit Can in safety enter in Our sinful hearts. If we would be blest, We'll trust in the promise, I will give you rest.

'Loving his Appearing.' 2. Tim. 1:8.

In the above text four considerations are worthy of note. First, the crown. The text Rev. 2: 10, 1 Peter 5:4, 1 Cor. 7: 25.

The primary idea of righteousness is to be | ience a glorious reward at last. right. Sin deprayes the man as a mental or But says one, 'I believe in the coming of Savior finds men in this state, and so far ble, the one loves, while the other fears. he begins the work of redemption.

the chief accomplishment of the divine scheme garding its possibility. justification of once unreconciled men and hension and dread. divine kind it becomes more and more a na- and its life. ture with those thus reformed.

our Lord Jesus Christ, when the physical day of judgment.

(now defective) man will be made wholly right. The experience then involving the perfect restoration of men is the crown of righteousness.

and not only is able, but is abundantly willing; and a proof of it is seen in the promises . made by him to the faithful. The Lord is the righteous Judge. He will make no mistakes, because he is righteous. And moreover, a judgment of all men (they personally being present) precedes the bestowment of the crown.

This leads to the next consideration. When will the crown be given? The text says in 'that day.' What day? The day of his appearing. The appearings of Christ are two in number. The first was in humility, and ended in death, resurrection, and a personal ascent to heaven, from whence he is to return to earth again at the end of this age, to judge the world, and to reward there and then every man as his work has been. When he comes every eye shall see him and as the author has not seen him yet, though every one else might claim to have seen him, he has not come the second time yet. Moreover the text written years after the departure of Christ from earth to heaven declares unmistakably that henceforth (time beyond) from the date of the writing of the text and that the day named as henceforth (a future day) would not only witness the reward of Paul, but of all the worthy ones at the same day. Then none of the righteous receive any part of the crown before the others. Paul associated himself with all the rest in the reception of the glory anticipated.

Those deserving the crown. Paul expresses himself sure of the crown, because he had fought the good fight of faith, he had kept names it as a crown of righteousness; other the faith, etc. But the true secret power proparallel texts name it as a crown of life, a ducing such a life is expressed in the fact crown of glory, an incorruptible crown. See that he had loved his appearing, and that all who love his appearing would 'also' exper-

thinking creature, and extends its deplorable the Lord.' I am glad you do; but remember effect so far as to include the physical, not that two classes of men believe; the one beonly of man, but of the rest of creation. The lieve and rejoice, the other believe and trem-

as is possible, in harmony with the principles In conclusion we note that there are four of free grace, and man's free moral agency, distinct classes of men related to the message of the soon coming of Christ. 1st. Those who forming their love, their will, their motives, dences showing that the event is approaching; od Tol . . . Dane

made to them righteousness; is imputed to evidences of prophecy, and who associate cannot sin. To be born into the kingdom is them rather than acquired; though after a themselves with those who look for his com- at the resurrection, and not at conversion or long life of entire devotion to character of the ing, but whose love is rather on the present death. That would make the lie of the devil

But the text calls for the crown of right- are always glad of every event confirming their | believe. If we go to heaven at death, all have eousness. A state or condition which is the faith. Nothing frightens them; they know in before us, and Christ's first coming was of no fullness of righteousness or rightness, and whom they have believed; their confidence is use, nor will his second coming be. In the New which can only be reached at the coming of perfect; and such will have boldness in the Testament the doctrine of Christ's second com-

Beloved reader, the essential quality necessary to produce a consistent, faithful life in the time preceding the coming of our Lord and which guarantees to them a crown, is to Who gives the crown? The text says that love him, and of course his appearing. Love the Lord, the righteous Judge, will give as the spring of action will produce devotion; it. Several important items of interest ap- love will sacrifice and be glad of the opportupear. The Lord is able to give such a crown; nity; love will labor and be glad of the opporyoke is easy, and my burden is light, says Je. sus. If perchance we discover any deficiency in love in our principles of action, our opportunity of help is found in earnest prayer that it may be shed abroad in our hearts.—Sel.

Eternal Llfe, but no Immortal Soul.

'SEARCH the Scripture: for in them ye think ye have eternal life; and they are they which testify of me.' Reading the Scriptures and searching them on the subject of eternal life are two different things. So says Adam Clark. First, tradition makes void the word of God on the subject of life and death. Christ says the devil was a liar from the beginning, or told the first lie. See John 8: 44. What about? He said man should not surely die if he did disobey God. This first lie believed has become a tradition handed down through all heathen times, that man had a double entity, or two men in one, and the inner man or soul, the man proper, is immortal and can't die.

From this standpoint all the heathen have worshiped the souls of their great men hundreds of years after they died. See Plutarch on worshiping the souls of the dead; also Kitto, book 1, page 547, and other authors. All the oracles, enchantments, witches, wizards and fortune-tellers are condemned by God some twenty times in the Bible. He has punished his people many times for worshiping other gods which the heathen worshiped, which started from the devil's lie, 'Thou shalt not surely die.' God said man should die, and that he is one person, not two, but the heathen have one left to worship after the other is dead. See the Catholics worshiping the souls of dead saints, and praying souls out of purgatory, and saying 'mass' for the dead for money.

Now, my friends, I can only give a little of my evidence for my faith in this short letter, but it will answer for seed, and if you will take your reference Bible and find the passages on eternal life, you will find that no one gets it until the second coming of Christ; not at death, as the traditions of the heathen teach. They make void the word of God on this sub-It begins first with men's characters, re- do not pretend to credit anything of the evi- ject of life and death. You and I believed them before searching the Scriptures on this etc. In short begins to make men right in but it is a question whether they really admit point, as Christ commanded us to do. When the sight of God. But be it remembered that what conviction there is in their minds re- I searched, I found the term 'immortal soul' was not in the Bible, nor 'eternal torment,' this side of the coming of the Lord, is to make 2nd. Those who are convicted of the truth, which is a tradition of the Catholic Church, men right at heart; and so far as it is accom- but stand inactive in relation to it, a paralysis and grew out of the devil's lie first told to Eve plished that is righteousness; and in it does the as it were comes over them, and the chief in the beginning. We must come to Christ Savior of men occupy such a prominent part sentiment of their mind regarding it is a dread and repent and get pardoned, and ther begins by the agencies he uses in his Word, Spirit, a fear; and every and every unusual occur- our adoption as the children of God, and we are and servants preaching that Word, and the rence causes them to turn pale with appre- to keep ourselves by doing duty, that the wicked one touch us not. 1. John 5: 18. In 1. John women, by faith on their part that Christ is 3rd Those who have a faith, and credit 1 3:9, we read that he that is born of God true, which never can be reconciled with the 4th. Those who love his appearing. Such | plan of salvation by Jesus Christ, which you ing is taught in the proportion of one verse in every twenty-five, and h work that has not been use if he comes at deat Such doctrine will do awa resurrection of the dead door for eternal life to the that have died are perisl no resurrection. Please ter of 1 Corinthians, and ments further on that sul

But to return to the st by searching the Scriptur we find there were different den of Eden, all good to that would produce deat hibited. Now which did il got Eve to eat? Why Then death's seed was man pair. They had no they would not have sin mortal God. So what Adam to make him live soul, nor immortality w The Jews thought they h taken; just as we thou the Scriptures on this po en any one out on the Get by the lie of the de sis 3: 4, and read what After the pair had sin ness drove them out them from getting at they had eaten of that immortal sinners, and i in sin, blaspheming Go

Now you have a few lieve that man is a do God breathed into Ad any more than the stea of the machine, or anot first. Man was man 'breath of life' as much men after the 'breath who gave it. The bro that Stephen gave up; until God breathes a In the vision of the re Ezekiel 37, after the b sinews, flesh and skin they were men; but them, hence they wer of life is here called t live, and nothing else

In one part of your what I think of Phil phatic Diaglott says dered 'return' in Lu where it is found in reads, 'When he wi ding.' Paul's desi with Christ, which live or die. This ag ings. Then paradi will be the kingdon on the cross asked Jesus promised him day he would reme desired. The thre bered when Chris comes again to set and going are two forty days before not come into his will enter the king The parable of

will then have a fu bosom now, nor th Lazarus a finger. thing, but represe in the future to b al quality nec-, faithful life in ng of our Lord. m a crown, is to pearing. Love oduce devotion: of the opportuad of the opporne of ease. My s light, says Jeany deficiency ion, our opporest prayer that nearts.—Sel.

iortal Soul.

them ye think are they which scriptures and of eternal life s Adam Clark. e word of God th. Christ says beginning, or 8: 44. What not surely die st lie believed down through d a double eninner man or and can't die. heathen have eat men hun-See Plutarch dead; also Kitauthors. All ches, wizards aned by God . He has punor worshiping n worshiped, ie, Thou shalt hould die, and out the heather the other is ping the souls als out of pur-

the dead for

give a little of s short letter, ad if you will ind the passa-I that no one of Christ; not eathen teach. d on this subd I believed tures on this o do. When nmortal soul' nal torment,' olie Church, t told to Eve ne to Christ ther begins d, and we are hat the wick-8. In 1. John porn of God kingdom is onversion or of the devil ed with the which you eath, all have g was of no In the New

second com-

of one verse

in every twenty-five, and he is coming to do a spiritualize this parable then both men are are faithful you help to make up the church spiritual, and he spiritual, and he spiritual, and he spiritual and he spir p every twenty-not been done, but it is of no spiritualize this parable then both men are are faithful you help to make up the church ing distance which help are in speak- of God. I sometimes think that it may be spiritual, and heaven and hell are in speak- of God. I sometimes think that it may be the distance, which makes nonsense of best to advance the cause of God that his such doctrine will do away with the literal the whole thing. ments further on that subject.

den of Edd Moses which did Moses write the day told them had a love told them had been dead heroes, and they that would be the did Moses write the dev- told them how to plan their battles. Thus il got Eve to eat? Why, the tree of death. Xerxes did, and all others who followed the Then death's seed was sown in the first hu- advice of oracles. So Saul, the first king of en any one out on the immortal soul theory. immortal sinners, and must have lived forever Republican. in sin, blaspheming God as many teach.

Now you have a few facts why 1 can't believe that man is a double entity, for what God breathed into Adam was no part of man any more than the steam of an engine is part of the machine, or another entity inside of the of life is here called the spirit that made them live, and nothing else.

In one part of your letter you want to know what I think of Philippians 1: 23. The Emphatic Diaglott says the original word is rendered 'return' in Luke 12: 36, the only place where it is found in the original Greek. It reads, 'When he will return from the wedding.' Paul's desire was to return and be desired. The thief did not ask to be remem- | ye also ready.'-Sabbath Recorder. Dered when Christ went up, but when he comes again to set up his kingdom. Coming and going are two opposite events. It was lorty days before Christ went up, and he has not come into his kingdom yet. The thief will enter the kingdom when Jesus comes.

thing, but represents something else, generally ones who are deprived of both preaching and the future to the futu in the future to be literally fulfilled. If you church organization. But remember, if you

But to return to the subject of eternal life; first lie of the devil has got a large family, But to letter But to letter the Scriptures as Christ directed and all nations have had their kingdom deby searching were different trees in the gar-stroyed by this old serpent's deceptions. He den of Eden, all good to eat from but one; has deceived kings by pretending to talk with

snews, flesh and skin were added, and thus or unprepared. On this principle of success, they were men; but there was no breath in the student spends years in study, getting the new earth. them, hence they were dead men. The breath | that discipline of mind and that power of application which will enable him to meet opportunities with a ready and skillful hand, and even turn adverse conditions into opportunities. God puts before all men the offers

From Sister Lurana Elliott.

DEAR Brothers and Sisters of the Apvo-CATE: In reading so many good letters from The parable of the rich man and Lazarus different ones makes me feel to want to write They'll live forever on the golden shore. will then have a fulfilment, for Abraham has no a few lines for our good paper, which may a few lines for our good paper, which may a few lines for our good paper, which may a few lines for our good paper, which may Lazarus o 6... Dear children, while you sorrow here, be the means of encouraging some of you. For those youy'e loved and held so dear, be the means of so many isolated Just look beyond the narrow took Lazarus a finger. A parable is never a literal We are sorry to know of so many isolated Where joys immortal ever bloom.

Such doctrine and such doctrin esurrection of the devil and the Pope have tried hard to his disciples, 'Ye are the light of the world.

In devil and the Pope have tried hard to his disciples, 'Ye are the light of the world.

This being the case they must be where that government the popular tried hard to his disciples, 'Ye are the light of the world.

This being the case they must be where the popular tried hard to his disciples, 'Ye are the light of the world. deor for eternal deor f that have died that have died the little that have died that have died that have died the little that have died that no resurrection.

no resurrection.

ter of 1 Corinthians, and excuse me from comter of 1 Corinthians, and excuse me from comned, which could not be if he was immortal and separations, but if we are faithful to the
unless God devices. first lie of il damned part of himself. The end Jesus will own us at his coming, and forever banish these troubles. We are blessed with a church organization here, and we have preaching once a month. Bro. E. G. Blackmon is our minister. We have new members coming in all the time, in spite of all opposition that can be brought against us. God's word will have its desired effect; Then death and the second sunday in Aug. to hear man pair. They had no immortality before, or large la they would not have sinned against an imtended to bring up Samuel sixty-four miles

Bro. Blackmon's sermon that he preached they would be god. So what God breathed into from where he lay buried. This is the lie of in reply to the sermon this same minister Adam to make him live was not an immortal the devil, and God caused Saul to die on that preached when Bro. Long was here. But Adam to many soul, nor immortality which is eternal life. account. See 1 Chron. 10: 13, 14. Whoever when he got up Bro. Blackmon was present, The Jews thought before government tures on the arrhived for searches the Scrip- and he just began and reviewed his sermon taken; just as we thought before searching tures on the subject of immortality and eterthat he preached when Bro. Long was here. nal life will not believe in immortal soulism. Bro. Blackmon reviewed him on last Sunday There, my friend I have given in short a evening; had a good audience. Bro. Black-Get by the lie of the devil recorded in Gene- few of my reasons for changing my former, mon's sermon so incensed them. that is those sis 3: 4, and read what is written farther on. traditional views for the Word of God. He that are opposed to the Sabbath, that they After the pair had sinned, God in his good- 'only hath immortality,' and we are command- talk of taking him out and whipping him; ness drove them out of the garden to keep ed to seek after it by patient continuance in they say that no man ought to be allowed to them from getting at the tree of life, for if well-doing,' which shows that we do not posteach such doctrine. But all such persecuthey had eaten of that they would have been sess it.—Eld. Hiram Munger in Springfield tions only make me stronger in the truths as taught by the word of God. The church has chosen Bro. Blackmon to go to Albany to DISRAELI is credited with the saying that the Conference meeting. We would like to the secret of success is in being ready for the have gone ourselves if it had been possible, opportunity when it comes. The truth of but we are poor in this world's goods, but I this saying is most forcibly illustrated in the hope to be blessed with the riches of God's teaching of Jesus in the parable of the Ten truths. If we can not be with you all we Virgins. When the Bridegroom came they still pray for the success and prosperity of first. Man was man before he lived by the that were ready went in with him to the the church and the spread and acceptance of breath of life' as much as after. Men will be marriage. But they who had neglected prep God's holy truths. We are having a good men after the 'breath of life' returns to God aration until the cry was heard, 'Behold the Sabbath School here at this place; all come who gave it. The breath is the spirit of life Bridegroom cometh,' and then went away to out regularly and take an interest in the exthat Stephen gave up; hence he is a dead man get ready, came back and found the door shut. ercises. Oh may we all take a greater interuntil God breathes again on his dead bones. All the difference between having a seat at est in the truths of the Bible! Oh may I ev-In the vision of the resurrection recorded in the marriage feast and being hopelessly shut er be found on the Lord's side! Pray for me, Ezekiel 37, after the bones came together, the away from it, is in the alternative—prepared brothers and sisters, that I may hold out faithful unto the end, and meet you all in

Wall, Mo.

OBITUARY NOTICES.

DIED, of Cholera Infantum in Lacota, Mich., of the gospel and the opportunities of a glo- Aug. 22, 1887, Loey, daughter of William and rious life, but all these will be as nothing to Ida Tappan, aged one year and 22 days. The the sluggard in religious matters, for not be funeral was held at the M. E. Church, where ing ready for opportunities as they come, a crowd gathered to sympathize with them they pass on and leave him hopelessly in the in their time of grief. Words were spoken rear. So will it be when the last great day by the writer from 1 Cor. 15: 26, 'The last with Christ, which was 'far better' than to shall come. Christ will say, 'Come ye bless enemy that shall be destroyed is death,' show. live or die. This agrees with all Paul's teach- ed of my Fatner, inherit the kingdom pre- ing that God was not the author of death, but ings. Then paradise will be restored, which pared for you from the foundation of the of life, and the Devil has the power of death; will be the kingdom of God in which the thief world, and they that are ready shall enter also that the time was not far distant when on the cross asked Jesus to remember him. in with shouts of victory and songs of praise; the enemy should be destroyed, and death Jesus promised him that day that in a future but to them who are not prepared, there will and sorrow should be swept away, and the day he would remember him just as the thief remain no more opportunity. Therefore be sleeping ones should come forth clothed with immortality and eternal life.

> Till then your home will vacant be, Till then no more their forms you'll see. But in the resurrection day A voice will call and they'll obey. For God hath said, by a prophet old, Your children shall come, both young and old, From the enemy's land to die no more,

L. J. BRANCH.

THE ADVENT & SABBATH ADVOCATE

Expenses.-One of our exchanges published a notice a few weeks ago that its expenses were \$60 a week. That paper is about one-fifth larger than the ADVOCATE, set in type of the same size, and has three columns of advertisements-books, tracts, and other advertisements. If our expenses were proportionate how would they be met? But we have expenses, and we have not for some time received sufficient means to meet them.

A Practical Temperance Lecture.

Ir is surely a token of a better day for the working-men of this country, that the leading representatives of the most extensive labor organization ever formed are throwing the against the drink-habit, which has dragged down and enslaved so many of their number.

It is said that Mr. Powderly, the head of the Knights of Labor, recently remarked that he sometimes thought 'the liquor question is after all the only labor question worth talking about;' and in a recent circular to the different assemblies throughout the country he earnestly exhorted the members of the organization to abstain from all intoxicating liquors that they might deal earnestly and soberly with the problems before them.

The following extract from the Christian Union indicates that he is not ashamed to avow his sentiments on the temperance question.

On the occasion of the visit to Washington, of Mr. Powderly and his associates of the executive board of the Knights of Labor to appear before the Curtain committee on the south-west strike, it is said that certain of the senators, who were anxious to meet them, went over to the House of Representatives end of the capitol, and members who were at once added' 'nor I, either.

That the representatives of American labor should be called upon in this way to rebuke American law-makers on the temperance question is not a thing of which American republicanism should be proud, but that the laboring men of the country should have called to the head of their organization men who would thus dare to rebuke liquor selling in the capitol of the nation is to their everlast-ing credit.

Tract Preaching.

LIKE everything else, tract distribution can be used in the interests of a good or a bad cause-either to disseminate truth or errorbut the fact that it is sometimes made to serve a bad purpose, should not dissuade us from making it potent for good. Why should there be an abatement in this work? Says a secular paper of recent date: 'It seems that the business of the American Tract Society has fallen off one-half in fifteen years.' Are we, too, retrograding? Should we not rather double our diligence in this enterprise.

Tract preaching, if not abused, can be made a potent auxiliary in gospel proclamation. A foolish waste is often iudulged in, however, by scattering so many kinds promiscuously. In giving too many kinds of medicine at once, the patient is apt to disgorge the whole; and it would not be peak wisdom on the part of a physician to give a sample of all the remedies contained in his saddle-bags in one dose, hoping that some one might reach the difficulty. It would be better to learn what ails the patient, and then give a speedy remedy, So with theological patients--cure one theological disease at a time, instead of giving a The Time of Christ's Resurrection, giving the promiscuous dose at once for every ailment. The mind cannot digest everything at once, especially if troubled with theological dyspepsia.—Sel.

THE Rev. George Muller, founder of the weight of their influence se unequivocally Bristol Orphan House and author of 'The Life of Faith,' recently returned to England | Review of J M Stephenson on the Sabbath is eighty-two years old and in vigorous pages, 9 cents. health.

APPOINTMENTS

Michigan Annual Conference.

Notice is hereby given that the seventh Annual Conference of the Church of God in Mich., will be held in the Rush Lake school house, two miles north and two miles west of Hartford, commencing Sep. 15th, and lasting until Monday the 19th. A ministerial session will be held in connection with this Conference for the purpose of preparing ourselves unitedly for the work. This meeting will convene on Friday forenoon, at 9 o'clock. We hope all of our ministers will be present, and if not in person send in your report, giv ing number of sermons preached, and your success as a minister. The Sabbath School work will be the next work taken up. We already hear people say that this meeting is acquainted with Mr. Powderly, were sent out in the worst time of the year, but if we should to hunt him up. Upon finding him they took | all seek the best time of the year the differ. him to the place where the senators had ar- ent States could not have the privilege of ranged to be. Upon arriving at the door, Mr. listening to Bro. W. C. Long, which we ex-Haynes, of the executive board, looking pect to do at this meeting, as he has already around, asked the question: 'Is this a place informed us that he will be there. You will where liquor is sold? -noticing the appear- his expenses are to be met at this meeting, ance of the sale of liquor in the room. Upon so come prepared. May the Lord help each the answer being given, 'yes,' he said, 'Then one of us to throw away our excuses and come I cannot go into that room.' Mr Powderly to this meeting. We expect a good meeting. and if you are there you will enjoy it. Then come to Conference.

J. C. BRANCH.) J. HOGOBOOM.} Ex. Com. W. E. FIELDS.)

Kansas & Nebraska Annual Conference.

The Third Annual Conference of the Church of God in Kansas and Nebraska will be held ative to the Visions of their Prophetess, Mrs E G at the Switzer Gap School House, Jewell Co., Kansas, commencing September 30th, 1887. to the work of suppression in republishing. and continuing over Oct. 2nd. The above Mrs. E. G. White's Claim to Divine Inspiration shool house is located nine miles north of Omio, and five miles south-west of White Rock. A cordial invitation is extended to Mrs White's Visions, a candid Examination by all to attend this meeting.

J. H. NICHOLS.) M. N. KRAMER. Ex, Com. J. J. Moss.

Received on Subscription for Advocate

Cyrus Hogarth \$2, J R Wright 50 cts, A G Long \$1, A J Haves \$2, Sarah Marshall \$1.50 N A Wells \$2, Phillip Strong \$1, John Mc Donald \$2. To pay indebtedness for publishing, Cyrus Hogarth \$1.

Received on Iowa Conf. fund,-RE Caviness \$10, A C Long \$10.

Books and Tracts for Sale at this Office

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cents.

The Seventh-Day Sabbath, -A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages-price 8 cts.

The Sabbath Defended, by A F Dugger, 14 cm. Price 25 cents. The Sabbath for both Jews and Gentiles, by

A C Long, 4 pages, 1 cent,

Sabbath Desecration-8 pages, 2 cents, by S R Brinkerhoff; a tract for advance work on the Sabbath Question.

evidence of its occuring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by IN Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

after an absence of several years, during Question and Two Laws: a consideration of the which he has travelled 130,000 miles and ad- objections of No-law people to the Sabbath in dressed more than a million of people. He the New Testament. By Jacob Brinkerhoff, 48

Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacedness in the Bible, 4 cts, 40 cts per dozen.

The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts. No condemnation in Christ; God's Law of Ten

commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dezen.

What is the Seal of God?-Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus,-by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true appli cation.

The second coming of Christ, Showing it to be lit eral and personal, by J Brinkerhoff, 8 p 2 cts.

The Christians' Hope-shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2cts. Where are the Dead? Showing from Bible testi mony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Rich man and Lazarus, showing the appli cation of the parable, by H C Blanchard, 8

pages, 2 cents. Sodom: Another Opportunity, by Wm Glenn Moncrieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen. Materialism, by Jacob Brinkerhoff,-1 cent.

The Two-Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages, -- price 5 cents, 50 cts per dozen.

The Three Angels' Messages of Revelation xiv 12 pages, 3 cts, by A C Long.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3cts Marks or Ellipsis-Is it Right? A brief Exam-

ination of Seventh Day Adventist literature, rel-White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention

Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine, Price 18 cents, post-paid.

A H Cleaves, price 8 cts, 75 cts per dozen.

God's Law Perpetual: Its eternal obligations by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts. Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen. The Sanctuary trodden under foot and to be

cleansed, of Daniel 8: 14, by Jacob Brinkerhoff -32 pages, -price 9 cents.

VOL. XXII.

THE ADVENT Is publi General Confere

at MARIO W. C. Long, JOHN BRANCH, W A. C. Long,

TERMS.-Two and a half to new sent free.

Address 'Adu ders made payab

THE ADVOCAT of the doctrines the Signs of the observe the Bibl week,) together God, the Nature in death, the En stored to its orig futureinheritan the Kingdom o future Judgmen the Prophecies, Bible subjects.

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